الإبداع في كمال الشرع وخطر الإبتداع

Ingenuity in the perfection of Sharia and the danger of religion innovation

Muhammad bin Saleh Al-Uthaymeen

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Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness that there is no god but Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**Ingenuity in the perfection of sharia and the danger of religion innovation**) by (**Muhammad bin Saleh Al-Uthaymeen**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Messenger, may Allah bless him and grant him peace, explained to the Ummah everything it needed

Praise be to Allah, we praise Him, seek His aid, ask His forgiveness, and repent to Him. We seek refuge in Allah from the evils of our souls and the wickedness of our deeds. He whom Allah guides, none can misguide, and he whom He misguides, none can guide. I bear witness that there is no god but Allah, alone, without partner, and I bear witness that Muhammad is His servant and Messenger. Allah sent him with guidance and the religion of truth. He conveyed the message, fulfilled the trust, gave sincere advice to the nation, and strove in the cause of Allah as it should be striven for until certainty came to him. He left his nation on a clear path, its night like its day, and none deviates from it except one who is doomed. He made clear in it what the nation needs in all its affairs, so much so that Abu Dharr, may Allah be pleased with him, said: **"The Prophet, may Allah bless him and grant him peace, did not leave a bird flapping its wings in the sky without mentioning to us some knowledge about it."**[1].A polytheist said to Salman al-Farsi, may Allah be pleased with him: Your Prophet taught you even the etiquette of relieving oneself. He said: **"Yes, he forbade us from facing the qiblah while defecating or urinating, or from cleaning ourselves with less than three stones, or from cleaning ourselves with the right hand, or from cleaning ourselves with dung or a bone"**[2].

Allah Almighty explained in the Qur'an the principles and branches of religion.

You will see that in this great Qur'an, Allah Almighty has explained the principles and branches of religion. He has explained monotheism [Tawhid] in all its forms, and even explained the etiquette of gatherings and asking permission. Allah Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ﴾

[1] Narrated by Imam Ahmad 21689, 21770 and 21771.
[2] Narrated by Muslim, Book of Purification, Chapter on Purification 262.

“O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you.” (Al-Mujadila: 11).

Allah Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ* فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ وَإِن قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا ۖ هُوَ أَزْكَىٰ لَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

“O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is Knowing of what you do.” (An-Nur: 27-28)

Even the etiquette of dress, Allah Almighty said:

﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ﴾

“And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment.”(An-Nur: 60).

﴿يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.” (Al-Ahzab:59).

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ﴾

“And let them not stamp their feet to make known what they conceal of their adornment.” (An-Nur: 31).

﴿وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾

“And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors.” (Al-Baqarah: 189).

And there are many other verses that show that this religion is comprehensive and complete and does not need any additions, just as it is not permissible to reduce it. For this reason, Allah Almighty said in describing the Qur’an:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾

“And We have sent down to you the Book as clarification for all things” (An-Nahl: 89).

There is nothing that people need in their afterlife and their life in this world except that Allah Almighty has made it clear in His Book, either explicitly or implicitly.

Some people make a mistake in interpreting the words of Allah Almighty: “We have not neglected in the Register a thing.”

Brothers: Some people interpret the words of Allah the Almighty:

﴿وَمَا مِن دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِي الْكِتَابِ مِن شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

“And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.” (Al-An`am 38).

His statement: **"We have not neglected in the Register a thing"** is interpreted to mean that the **Register** is the Qur’an, but the correct interpretation is that what is meant by the **Register** here is the **Preserved Tablet**.

As for the Qur’an, Allah the Almighty described it with something more eloquent than negation, which is His saying: **“And We have sent down to you the Book as clarification for all things”**

This is more eloquent and clearer than His saying:**"We have not neglected in the Register a thing then unto their Lord they will be gathered."**

How can the Quran be an explanation of everything while the number of prayers is not in it?

Perhaps someone might say: Where do we find the numbers of the five daily prayers in the Qur’an? And the number of each prayer in the Qur’an? And how can it be right that we do not

find in the Qur'an a statement of the number of units of prayer in each prayer, while Allah says: **"And We have sent down to you the Book as clarification for all things"**??

The answer to that is that Allah the Most High has made clear to us in His Book that it is obligatory for us to take what the Messenger (peace and blessings of Allah be upon him) said and what he has shown us:

﴿مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّه﴾

"He who obeys the Messenger has obeyed Allah" (An-Nisa': 80),

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا﴾

"And whatever the Messenger has given you - take; and what he has forbidden you - refrain from." (Al-Hashr: 7).

So what the Sunnah[3] has made clear, the Qur'an has indicated because the Sunnah is one of the two parts of the revelation that Allah sent down to His Messenger and taught him, as Allah the Most High said:

﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

"And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great." (An-Nisa': 113).

Based on this, what came in the Sunnah came in the Book of Allah Almighty.

The companions were happy when the Bedouins came to ask the Messenger, may Allah bless him and grant him peace.

Brothers: If this is established with you, did the Prophet (peace and blessings of Allah be upon him) die and there remained something of the religion that brings one closer to Allah that he did not clarify? Never. The Prophet (peace and blessings of Allah be upon him) clarified all of the religion either by his words, his actions, or his approval, either initially or in response to a question. Sometimes Allah would send a Bedouin from the farthest reaches of the desert to come to the Messenger of Allah (peace and blessings of Allah be upon him) and ask him about something from the matters of the religion that the companions who were close to the

[3] **Everything that was transmitted from the Prophet, peace and blessings be upon him, in terms of sayings, actions, approvals, biography, physical or moral characteristics, whether that was before or after the mission.**

Messenger of Allaah (peace and blessings of Allaah be upon him) did not ask him about. This is why they were happy when a Bedouin came and asked the Prophet (peace and blessings of Allaah be upon him) about some issues. What indicates to you that the Prophet (peace and blessings of Allaah be upon him) did not leave anything that people need in their worship, dealings and lives without clarifying it is indicated by the words of Allaah the Most High:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion."(Al-Ma'idah: 3).

Innovation, while being misguidance, is considered an attack on religion.

If this is decided upon for you, O Muslim, then know that whoever innovates a law in the religion of Allah, even with good intentions, then this innovation of his, in addition to being misguidance, is considered a stab at the religion of Allah Almighty, and is considered a denial of Allah Almighty in His saying: **"This day I have perfected for you your religion"** because this innovator who innovated a law in the religion of Allah Almighty that is not in the religion of Allah Almighty, is as if he is saying in his heart that the religion is not perfect because he still has this law that he innovated to draw closer to Allah Almighty. It is strange that a person would invent an innovation related to the essence of Allah Almighty, His names and attributes, and then say that in doing so he is glorifying his Lord, that in doing so he is exalting his Lord, that in doing so he is complying with the words of Allah Almighty:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ﴾

"So do not attribute to Allah equals while you know [that there is nothing similar to Him]."(Al-Baqarah 22).

You are amazed at this, that he would invent this innovation in the religion of Allah related to the essence of Allah, which the predecessors of the nation and its imams did not follow, and then he would say that he is the one who glorifies Allah, that he is the one who is complying with the words of Allah Almighty: **"So do not attribute to Allah equals"**and that whoever contradicts that is an imitator or likener, or something similar to these bad titles. You are also amazed by people who innovate in the religion of Allah what is not part of it with regard to the Messenger of Allah, may Allah bless him and grant him peace, and they claim that they are the ones who love the Messenger of Allah, may Allah bless him and grant him peace, and that they are the ones who respect the Messenger of Allah, may Allah bless him and grant him peace,

and that whoever does not agree with them in this innovation of theirs is a hater of the Messenger of Allah, may Allah bless him and grant him peace, and other bad titles with which they call whoever does not agree with them in their innovation with regard to the Messenger of Allah, may Allah bless him and grant him peace. It is strange that such people say, “We are the ones who honor Allah and His Messenger,” while if they innovate in the religion of Allah and in His law that His Messenger, may Allah bless him and grant him peace, brought something that is not part of it, then they are undoubtedly putting their selves forward before Allah and His Messenger. Allah Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

"O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing."(Al-Hujurat: 1).

"Every innovation is misguidance"[4] is a general, comprehensive statement.

Brothers: I am asking you and appealing to you by Allah the Almighty, and I want you to answer from your consciences, not from your emotions, from the requirements of your religion, not from the requirements of your imitation.

What do you say about those who innovate in the religion of Allah what is not from it, whether in relation to the Essence of Allah, the Attributes of Allah, and the Names of Allah, or in relation to the Messenger of Allah, may Allah bless him and grant him peace, and then they say, “We are the ones who honor Allah and the Messenger of Allah.” Are these people more deserving of being honored by Allah and the Messenger of Allah? Or are those people who do not deviate an inch from the sharia of Allah? They say, “In what came from the sharia, we believe and believe in what we were told, and we hear and obey what we were commanded to do or forbidden from.” And they say, “In what did not come from the sharia, we refrained and stopped, and we do not have the right to precede Allah and His Messenger, and we do not have the right to say in the religion of Allah what is not from it.”

Which of them is more deserving of being a lover of Allah and His Messenger and an honorer of Allah and His Messenger? There is no doubt that those who said, “We believe and believe in what He has told us, and we hear and obey what He has commanded us to do,” and said, “We have stopped and desisted from what we have not been commanded to do,” and said, “We are too low in our souls to include in the Sharia of Allah what is not from it, or to innovate in the

[4] **Narrated by Imam Muslim.**

religion of Allah what is not from it," there is no doubt that these are the ones who knew their own worth and knew the worth of their Creator. These are the ones who glorified Allah the Most High and His Messenger, may Allah bless him and grant him peace, and they are the ones who showed the sincerity of their love for Allah the Most High and His Messenger, may Allah bless him and grant him peace. Not those who innovate in the religion of Allah what is not from it in belief, speech, or action. You are amazed at a people who know the saying of the Messenger of Allah, may Allah bless him and grant him peace: **"Beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Fire."**[5] They know that his saying, **"Every innovation is misguidance,"** is a general and comprehensive statement surrounded by the strongest tools of comprehensiveness and generality, **"every."** The one who uttered this general statement, may Allah's prayers and peace be upon him, knows the meaning of this statement, and he is the most eloquent of creation, and the most sincere of creation to creation. He only utters something with the intention of its meaning. So when the Prophet, may Allah's prayers and peace be upon him, said, **"Every innovation is misguidance,"** he knew what he was saying, and he knew the meaning of what he was saying, and this statement came from him out of complete sincerity to the Ummah.

Is there a good innovation in religion?

If these three things are fulfilled in speech:

1- **Perfect advice and intention**

2- **Perfect expression and eloquence**

3- **Perfect knowledge and understanding**,

This indicates that speech is intended to indicate the meaning it indicates. Is it correct after this generality to divide innovation into three categories, or into five categories? This is absolutely not correct. What some scholars have claimed that there is a good innovation is not without two cases:

1- **That it is not an innovation but it is thought to be an innovation**.

2- **That it is an innovation and it is bad but its badness is not known**.

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[5] **Narrated by Imam Muhammad 17274 and 17275, Abu Dawud, Book of the Sunnah, Chapter on Adhering to the Sunnah 4607, Al-Tirmidhi, Chapters on Knowledge, Chapter on What Came About Adhering to the Sunnah and Avoiding Innovation 2676, Book of the Sunnah, Chapter on Following the Sunnah of the Rightly-Guided Caliphs, Ibn Majah 42, and Al-Tirmidhi said: It is a good and authentic hadith, and Al-Hakim authenticated it 1/95, and Al-Dhahabi agreed with him. They do not have: (And every misguidance is in the Fire).**

The sharp sword

So everything that is claimed to be a good innovation, the answer to it is this. And based on this, there is no room for the people of innovation to make their innovations a good innovation while we have in our hands this sharp sword from the Messenger of Allah (peace and blessings of Allah be upon him): **"Every innovation is misguidance."** This sharp sword was made in the factories of prophecy and the message. It was not made in troubled factories, but it was made in the factories of prophecy and the Prophet (peace and blessings of Allah be upon him) formulated it in this eloquent formulation. So it is not possible for someone who has in his hand such a sharp sword to be confronted by someone with an innovation that he says is good while the Messenger of Allah (peace and blessings of Allah be upon him) says: **"Every innovation is misguidance".**

The answer to the statement of Omar bin Al-Khattab, may Allah be pleased with him, "This is a good innovation."

As if I sense that there is a creeping thing in your souls that says what you say about the Commander of the Faithful, Omar bin Al-Khattab, may Allah be pleased with him, who was guided to the truth, when he ordered Ubi bin Kaab and Tamim Al-Dari to lead the people in prayer in Ramadan, so he went out while the people were gathered around their Imam and said: **"This is an excellent innovation, and the one they sleep about is better than the one they stand in prayer."**[6]

The answer to that is from two aspects:

The first aspect: It is not permissible for any of the people to oppose the words of the Messenger, may Allah bless him and grant him peace, with any words, neither with the words of Abu Bakr, who is the best of the nation after its Prophet, nor with the words of Omar, who is the second of this nation after its Prophet, nor with the words of Othman, who is the third of this nation after its Prophet, nor with the words of Ali, who is the fourth of this nation after its Prophet, nor with the words of anyone other than them, because Allah Almighty says:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

[6] Narrated by Al-Bukhari, Book of Tarawih Prayer, Chapter on the Virtue of the One Who Prays in Ramadan 2010.

“So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.” (An-Nur 63)

Imam Ahmad, may Allah have mercy on him, said: **“Do you know what fitnah is? Fitnah is polytheism. Perhaps if he rejects some of the words of the Prophet, may Allah bless him and grant him peace, something of deviation will fall into his heart and he will perish.”** End quote.

Ibn Abbas, may Allah be pleased with him, said: **“Stones will soon fall upon you from the sky. I say the Messenger of Allah, may Allah bless him and grant him peace, said, and you say Abu Bakr and Omar said.”**

The second aspect: We know with certainty that the Commander of the Faithful, Omar ibn al-Khattab, may Allah be pleased with him, was one of the people who most greatly respected the words of Allah Almighty and His Messenger, may Allah bless him and grant him peace. He was famous for adhering to the boundaries of Allah Almighty, to the point that he was described as someone who stood by the words of Allah Almighty.

What is the story of the woman who opposed him - if the story is true - in setting dowries that are unknown to many, as she opposed him with the words of Allah Almighty:

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَاقًا غَلِيظًا﴾

“And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?" (An-Nisaa’ 21)

So Omar finished what he wanted to do in setting dowries. However, the authenticity of this story is questionable. However, the purpose is to show that Omar was stopping at the boundaries of Allah Almighty and not exceeding them, so it is not appropriate for Omar - may Allah be pleased with him, who he is, to contradict the words of the Master of mankind, Muhammad, may Allah bless him and grant him peace, and to say about an innovation, **“What a blessing this innovation is"** Is this innovation what the Messenger of Allah, may Allah bless him and grant him peace, meant when he said: **“Every innovation is misguidance?”** Rather, the innovation that Omar said about it that it was **“an excellent innovation”** must be attributed to an innovation that does not fall under what the Prophet, may Allah bless him and grant him peace, meant when he said: **“Every innovation is misguidance.”** Omar, may Allah be pleased with him, was referring by his saying **“an excellent innovation”** to gathering the people behind one imam after they had been scattered. The origin of the standing in Ramadan was from the Messenger of Allah, may Allah bless him and grant him peace, as it was proven in the two Sahihs from the hadith of Aisha, may Allah be pleased with her, that the Prophet, may Allah bless him and grant him peace, stood among the people for three nights and stayed behind them on the fourth night and said: **“I feared that it would be made obligatory upon you and**

you would be unable to do it."[7] Performing the night prayer in Ramadan in congregation is a Sunnah of the Messenger, may Allah bless him and grant him peace. Omar, may Allah be pleased with him, called it an innovation because when the Prophet, may Allah bless him and grant him peace, stopped performing the night prayer, the people became dispersed, with a man standing by himself, a man standing with another man, a man with two men, a group of people, and a few in the mosque. So the Commander of the Faithful, Omar, may Allah be pleased with him, saw, with his sound and correct opinion, that he should gather the people behind one imam. This action, in relation to the people's dispersion before, was an innovation. It is an additional, conceptual innovation, and not an absolute, constructive innovation that Omar, may Allah be pleased with him, established. This is because this Sunnah existed during the time of the Messenger, may Allah bless him and grant him peace. It is a Sunnah, but it was abandoned since the time of the Messenger, may Allah bless him and grant him peace, until Omar, may Allah be pleased with him, restored it. With this foundation, the people of innovation can never find in this statement of Omar an outlet for the innovations they approve of.

Innovated things that Muslims used that were not present during the time of the Prophet, may Allah bless him and grant him peace, such as schools, book classification, and others.

Someone might say: There are innovations that Muslims accepted and practiced, and they were not known during the time of the Prophet (peace and blessings of Allah be upon him), such as schools, book classification, and the like. This innovation was approved by Muslims, they practiced it, and they saw it as an excellent deed. So how do you reconcile this, which is almost unanimously agreed upon among Muslims, with the statement of the Leader of the Muslims, the Prophet of the Muslims, and the Messenger of the Lord of the Worlds (peace and blessings of Allah be upon him**): "Every innovation is misguidance"**?

The answer is: We say that this is not, in reality, an innovation, but rather a means to a lawful purpose, and means differ according to places and times. **One of the established rules is that means have the rulings of objectives**, **so means to a lawful purpose are lawful, and means to**

[7] **Narrated by Al-Bukhari, Book of Tarawih Prayer, Chapter on the Virtue of Whoever Prays in Ramadan 2012, and Muslim, Book of Travelers' Prayer, Chapter on Encouragement to Pray in Ramadan, which is Tarawih 761.**

an unlawful purpose are unlawful, and means to a forbidden purpose are forbidden. And if good is a means to evil, then it is a forbidden evil. Listen to Allah the Almighty saying:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾

"And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge" (Al-An`am 108).

Insulting the gods of the polytheists is not enmity, but rather right and in its place. However, insulting the Lord of the Worlds is enmity, out of place, aggression, and injustice. For this reason, since insulting the gods of the polytheists, which is praiseworthy, is a means leading to insulting Allah, then it is not accepted and forbidden. I have cited this as evidence that the means have the rulings of the objectives/purposes. Schools, classification of knowledge, and writing books, even if they are innovations, did not exist in the time of the Prophet (blessings and peace of Allah be upon him) in this manner, but they are not objectives, but rather means, and means have the rulings of objectives. For this reason, if a person builds a school to teach forbidden knowledge, then the building is forbidden, and if he builds a school to teach a religious knowledge, then the building is permissible.

The answer to the saying of the Prophet, may Allah bless him and grant him peace, "Whoever establishes a good practice in Islam"

If someone says: How do you respond to the statement of the Prophet, may Allah bless him and grant him peace: **"Whoever establishes a good practice in Islam will have its reward and the reward of whoever acts upon it until the Day of Resurrection"**[8]. And "establish" means "legislate."

The answer is: Whoever said **"Whoever establishes a good practice in Islam"** is the one who said: **"Every innovation is misguidance."** It is not possible for the truthful and the believed one [The Messenger] to say something that contradicts another statement, and it is not possible for the words of the Messenger of Allah, may Allah bless him and grant him peace, to ever contradict each other, and it is not possible for one meaning to be returned with contradiction ever. Whoever thinks that the words of Allah Almighty or the words of His Messenger, may

[8] **Narrated by Muslim, Book of Zakat, Chapter on the encouragement to give charity, even if it is half a date or a kind word, and that it is a means of protection from Hellfire 1017.**

Allah bless him and grant him peace, are contradictory, let him reconsider, because this thought is either due to a shortcoming on his part or to negligence. It is not possible for there to be any contradiction in the words of Allah Almighty or the words of His Messenger, may Allah bless him and grant him peace. If this is the case, then the explanation of the hadith **"Every innovation is misguidance"** not contradicting the hadith **"Whoever establishes a good practice in Islam"** is that the Prophet, may Allah bless him and grant him peace, says: **"Whoever establishes a good practice in Islam"** and innovations are not from Islam, and he says "good" and innovation is not good, and there is a difference between establishing a practice and declaring an innovation.

The words of Allah Almighty and His Messenger, may Allah bless him and grant him peace, never contradict each other.

There is a good answer: The meaning of **"whoever established"** is whoever revived a Sunnah that existed and then disappeared, so he revived it. Based on this, **"establishment"** is relative, just as innovation is relative, for whoever revived a Sunnah after it had been abandoned.

There is a third answer: The reason for the hadith indicates it, which is the story of the group of people who came to the Prophet, may Allah bless him and grant him peace, and they were in a state of extreme distress. The Prophet, may Allah bless him and grant him peace, called for donations to be made to them. A man from the Ansar came with a silver purse that almost made his hand heavy. He placed it in the hands of the Messenger, may Allah bless him and grant him peace. The face of the Prophet, may Allah bless him and grant him peace, began to shine with joy and happiness, and he said: **"Whoever establishes a good practice in Islam will have its reward and the reward of whoever acts upon it until the Day of Resurrection."** Here the meaning of **"establishment" is the establishment of the action in implementation, not the establishment of the action in legislation.** So the meaning of **"Whoever establishes a good practice in Islam"** became whoever acts upon it in implementation, not legislation, because legislation is forbidden. According to **"Every innovation is misguidance."**

Following the Messenger is not achieved unless the action is in accordance with the Sharia in six matters

And let it be known, brothers, that following is not achieved unless the action is in accordance with the Sharia in six matters:

The first is the reason: If a person worships Allah with an act of worship that is coupled with a reason that is not Sharia, then it is an innovation that is rejected by its doer.

An example of this is that some people stay up on the twenty-seventh night of Rajab under the pretext that it is the night in which the Messenger of Allah (blessings and peace of Allah be upon him) ascended. So, Tahajjud is an act of worship, but when it is coupled with this reason, it is an innovation; because he based this act of worship on a reason that is not proven by the Sharia. This description - the conformity of the act of worship to the Sharia in the reason - is an important matter that shows the innovation of many things that are thought to be from the Sunnah but are not from the Sunnah.

The second is the type: The act of worship must be in accordance with the Sharia in its type. If a person worships Allah with an act of worship that is not Sharia-based, then it is not acceptable.

An example of this is if a man sacrifices a horse, then it is not a valid sacrifice; because he has violated the Sharia in its type. Sacrifices can only be from livestock, camels, cows, and sheep.

The third is the amount: If a person wanted to add a prayer to an obligatory prayer, we say: This is an unacceptable innovation because it is contrary to the Sharia in amount, and it is even more appropriate if a person prayed the noon prayer, for example, five times, then his prayer is not valid by consensus.

The fourth is the manner: If a man performed ablution and began by washing his feet, then wiped his head, then washed his hands, then his face, we say: His ablution is invalid because it is contrary to the sharia in manner.

The Fifth is the Time: If a man sacrifices on the first day of Dhul-Hijjah, the sacrifice will not be accepted because it is contrary to the Sharia regarding the time. I heard that some people slaughter sheep in the month of Ramadan to draw closer to Allah through sacrifice, and this act is an innovation in this respect because there is nothing to draw closer to Allah through

sacrifice except the Udhiyah[9], the offering[10], and the 'aqeeqah[11]. As for slaughtering in Ramadan with the belief in the reward for the sacrifice, such as slaughtering on Eid al-Adha, then it is an innovation. As for slaughtering for the sake of meat, this is permissible.

The Sixth is the Place: If a man performs i'tikaf[12] in a place other than a mosque, then his i'tikaf is not valid, because i'tikaf is only performed in mosques. If a woman says, "I want to perform i'tikaf in the prayer area of the house," then her i'tikaf is not valid because it is contrary to the Sharia regarding the place.

An example would be if a man wanted to perform Tawaf and found that the area around was too narrow and he found that what was around was too narrow too, so he started to perform Tawaf from behind the mosque, then his Tawaf would not be valid because the place of Tawaf is the Kaaba. Allah Almighty said to Abraham the Friend:

﴿وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ﴾

"And purify My House for those who perform Tawaf" (Al-Hajj 26).

Worship is not a righteous deed unless two conditions are met:

The first: Sincerity to Allah

The second: Following the Messenger of Allah, may Allah bless him and grant him peace, and following is not achieved except by the six matters mentioned above.

Whoever wants good, goodness is in the way of the predecessors

And I say to those who are afflicted with innovations, whose intentions may be good and who want good, if you want good, then by Allah we do not know a better path than the path of the Salaf [Predecessors] (may Allah be pleased with them).Brothers, hold fast to the Sunnah of the Messenger (blessings and peace of Allah be upon him) with your molars and follow the path of the righteous Salaf and be as they were and see if that will harm you at all?

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[9] Udhiyah: the name for the livestock that is slaughtered on the Day of Sacrifice and the Days of Tashreeq with the intention of drawing closer to God Almighty.

[10] The sacrifice: It must be from the livestock (camels, cows, sheep) just like the sacrificial animal. The sacrifice must be slaughtered within the boundaries of the Sacred Sanctuary, anywhere in it.

[11] Aqeeqah: is the sacrifice that is slaughtered for the newborn on the seventh day. It is a confirmed Sunnah in Islam, and is an expression of thanks to Allah for the newborn, whether male or female. Two equivalent sheep are offered for the boy, and one sheep is offered for the girl.

[12] I'tikaf: It is a Sunnah, which is staying in the mosque to obey Allah and devote oneself to worship, at night or during the day, for an hour or a day, or a night or days or nights.

People of innovations and established Sunnahs

And I say - and I seek refuge in Allah from saying what I have no knowledge of - I say that you will find many of those who are keen on innovations being lukewarm in implementing matters whose legitimacy and Sunnah have been proven, and when they are done with these innovations, they meet the established Sunnahs with lukewarmness, and all of this is a result of the harms of innovations on the hearts, for the harms of innovations on the hearts are great, and their dangers to the religion are grave, for no people innovated an innovation in the religion of Allah except that they lost an equal or greater part of the Sunnah, as some of the scholars of the Salaf have mentioned.

But if a person feels that he is a follower and not a legislator, he will thereby attain complete fear, submission, humility and worship of the Lord of the Worlds, and complete following of the leader of the pious, the master of the messengers, and the Messenger of the Lord of the Worlds, Muhammad, may Allah bless him and grant him peace.

Advice for those who approve of some innovations

I give advice to all my Muslim brothers who have approved of some innovations, whether in relation to the Essence of Allah, or the Names of Allah, or the Attributes of Allah, or in relation to the Messenger of Allah, may Allah bless him and grant him peace, and his glorification, to fear Allah and refrain from that, and to base their matter on following and not innovation, on sincerity and not polytheism, on the Sunnah and not on innovation, on what the Most Merciful loves and not what Satan loves, and let them see what safety, life, tranquility, peace of mind and great light will bring to their hearts.

I ask Allah Almighty to make us guided guides and reformist leaders, to enlighten our hearts with faith and knowledge, not to make what we have learned a burden on us, to guide us on the path of His believing servants, and to make us among His pious friends and His successful party. May Allah’s prayers and peace be upon our Prophet Muhammad, his family and all his companions.